Millennial Star

A WINTER SCENE ON TEMPLE SQUARE

No. 6, Vol. 102 Thursday, February 15, 1940

POETRY

SNOW FLAKES

Out of the bosom of the air,
Out of the cloud—folds of her garments shaken,
Over the woodlands brown and bare,
Over the harvest—fields forsaken,
Silent, and soft, and slow
Descends the snow.

Even as our cloudy fancies take
Suddenly shape in some divine expression,
Even as the troubled heart doth make
In the white countenance confession,
The troubled sky reveals
The grief it feels.

This is the poem of the air,
Slowly in silent syllables recorded;
This is the secret of despair,
Long in its cloudy bosom hoarded,
Now whispered and revealed
To wood and field.

Henry W. Longfellow

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matthew 24: 14

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THIS WEEK'S COVER

A BEAUTIFUL snow scene on Temple Grounds, portraying nature's work of fine art. The Angel Moroni can be clearly seen on one of the pinnacles of the Temple through the snow-clad trees.

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The Need And Nature Of Modern Revelation

By Elder John A. Widtsoe
Of the Council of the Twelve

REVELATION is the communication of God with man. The question may be asked: "What is the need of revelation? Have I not eyes with which to see, ears with which to hear, and a mind that can think and reason? What need I of reason? What need have I of revelation? Would it not be better for me to move forward through my own efforts than with help from the outside?"

The answer is simple enough. If you will turn the pages of the most elementary history in the world you will find that man has engaged in warfare and tremendous struggles, has suffered famine and disease, sometimes for centuries. He must receive help from the outside or else forever go on as he has through the ages.

We have difficulties to-day throughout the world. Man stands helpless before the problems. If men knew how to stop them, there would be no depressions nor recessions. We would all go steadily on toward the goal of happiness. The fact that we cannot, of ourselves, bring about the change that we desire is proof of our need of help from a higher power, Someone who knows more than we do. That is another reason why we must have revelation, great as we may be in our achievements. If we have need of revelation, should revelation be restricted to a few or be available to all? As Latter-day Saints, you understand that revelation is for all men and not for a selected few. The only aristocracy before God is that of righteous living. He desires all to be saved; to bless all. Therefore, by revelation, his mind and will may be received by all men.

Every person born into the earth, has the companionship of the Holy Spirit, and thereby is in direct communicaion with the powers that reside in the unseen world. No man is alone, or stands isolated; but is tied and bound by invisible threads to the place from which he came and with powers that brought him here. Every man may have converse, so to speak, with those powers whether he be Mormon, Jew, or Gentile. It matters not whether he is white, black or yellow. Every child of God may use the Holy Spirit for his guide in life. The Mormon Prophet brought that great thought to us in an understandable way. The Holy Spirit is available to all. That is the first kind of revelation.

We claim to be the authoritative Church of Christ with a mission for all nations. Within the Church we have not alone the guidance of the Holy Spirit to which all are entitled, but we have authoritative revelation and direction which always comes through the Priesthood of the Almighty God. God may reveal His will to all mankind through His Holy Spirit, but to those to whom he has committed authority and power of the Priesthood, a type of revelation comes which ties in with the plan of salvation, with the authorised philosophy of life, with the plan

formulated in the heavens at the time of the great council held before the foundations of the earth were laid.

To obtain any revelation from God pertaining to the Church of God, one must hold the Priesthood; it is not given to one who does not hold it. Even Joseph Smith, as a Prophet in the latter days, began by receiving the Priesthood before he received the great revelations that lie at the base of this Church. God fulfils and develops His plan to those who hold the Priesthood.

A question often asked may be touched on here. For the guidance of the Church as a whole, God gives revelation only to those who hold general authority in the Church, and to them only. Within the district those who receive revelation for the district are the district officers. In and for the branch it is the branch president and his counsellors who receive divine guidance. The head of the family, holding the Priesthood, has the right to full and complete revelation for the guidance of the family. As an individual, I can claim revelation for my personal guidance. This order of right should be understood by all.

Revelation comes in various forms. Sometimes it comes by the spoken word. God may speak, or His messenger. Moroni, for instance, spoke to Joseph Smith words some of which are found in the second section of the Doctrine and Covenants.

So, when people say: "We ought to have revelation now as we did in the days of Joseph," we must answer, "Open your eyes; we do have revelation every day; such as we need from day to day." I trust there may yet be fundamental revelations given, but we have enough now to apply nowadays to meet all the changing conditions of our lives, and to prepare us for celestial glory.

Revelations have been given to Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith and President Heber J. Grant. Every one of them has had revelation whereby the Church has been guided. The Lord does not need to come in person and stand before His prophets to talk with them. We have no record of such manifestation except in the opening of dispensations.

By the spirit of revelation the will of God is impressed upon the righteous man who is entitled to receive revelations and he converts it into language understandable to man.

If you have followed me you will understand that all of us may have revelation, and should have revelation. I pity the member of our Church who does not have communication with God in such a manner as to say: "I know something; God has revealed it to me." It is a pitiful state of mind and condition.

All may repeat Joseph Smith's first vision. I have a dear friend whom I respect greatly who said to me one day: "I cannot any longer accept Mormonism." And when I said: "Why?" he answered, "I am trained in science, and in science whatever one man does in a laboratory another man may repeat in another laboratory; that is science. If I mix certain things in my laboratory and get certain results, then a man

1,000 miles away who does the same thing gets the same results. I cannot repeat Joseph Smith's first vision, therefore I do not, I cannot believe it." Was he right?

I gave him the answer I am giving you now: Any person can repeat the first vision of Joseph Smith, and every member of this Church, sooner or later should repeat that vision. If members of the Church fail to have that first great vision, then their lives will be empty.

How can I so fit myself as to be in communication with the Lord? Perhaps an example or two will help. We have an element in nature called carbon, charcoal. It is black, opaque, rather smutty and dirty. If that charcoal is placed under certain conditions of temperature and pressure it is converted into a diamond. The blackest charcoal and the clearest diamond are of exactly the same composition. There is no difference between them except that the ultimate particles of charcoal have been so rearranged as to produce a diamond. In some such way every man and woman, under the influence of the spiritual fire of the Gospel of righteous living, changes so that they themselves become sensible to the manifestations from the Lord.

Man is more than an earthly instrument. He is the head of creation; with power, through righteous living to be in tune with the Infinite. Another illustration may bring that home. One hundred years ago now a Danish scientist had on his desk an ordinary compass, the needle of which turned freely toward the north. Almost by accident he held above that needle a wire through which flowed a current of electricity. Suddenly the needle turned to one side away from the north. When he took the wire away, the needle came back and pointed north. A little later an Englishman heard of this. He performed another experiment. He wrapped an ordinary wire around a piece of iron, and passed an electric current through that wire. Suddenly the bar of soft wire became a magnet. He stopped letting the current flow through the wire and it was no longer a magnet. We are but men; but wound about by spiritual currents, we become something more. We have the same nose, eyes, face, arms and legs, but are changed, and we may sense the will of God. Men have the right and should have the privilege of walking always with the aid of revelation. It depends upon the manner of our lives.

You are familiar with the story of Oliver Cowdery—how he misunderstood this subject. He thought he could just sit down by the plates and translate them. The Lord rebuked him and said in substance, "You have to work for it; you have to think about it; you must think it out in your mind; all you have must be put into it. Then something will happen and you will be able to translate." Revelation without effort is useless.

If we are to find happiness in life we must have contact with the spiritual world, and must seek to achieve that contact. We must be in touch with the spiritual realities of life to understand the Gospel. To meet the questions of the day, we must distinguish between truth and untruth. It is impossible to seek comfort in life without such help.

Loyalty

ONE of the most desirable and ennobling traits of character is loyalty. The person in whose life loyalty has been made a cherished virtue is fortunate indeed.

Loyalty, too frequently, has been associated only with respect to the nation or the country in which a person lives. Considered as a broad general principle it includes far more than that.

Loyalty to our Father in Heaven should be the beginning point. Surely every Latter-day Saint understands that our first obligation is to our Creator and that loyalty to Him is expected of us all.

Loyalty to the Church and its teachings should be, and logically is, closely associated with loyalty to the Lord. One follows the other in natural sequence.

Loyalty to those whom the Lord has appointed to preside over us in the Church, in the district and in the branch, is essential to our own progress and the progress of the Church.

Loyalty to our own ideals and standards will, of course, include loyalty to all to whom loyalty is due, and should form the basis of all expressions of this soul-developing characteristic.

Loyalty to our friends and associates, to our families, to employers, and to others whose relationships with us entitle them to our allegiance will be a matter of course if we have thoroughly established in our lives the priceless practice of loyalty to our own ideals and standards.

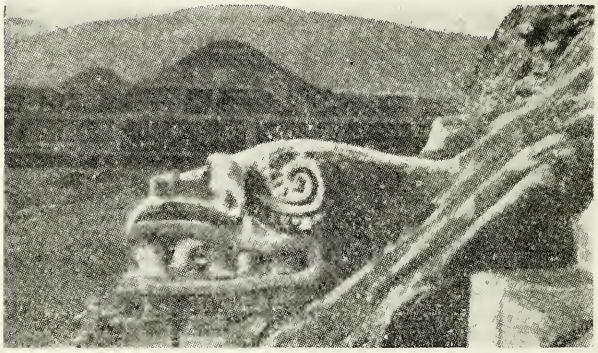
Loyalty to country, the most frequently associated with considerations and discussions of this indication of faithful devotion, will follow only if and when we have established loyalty to our own ideals and standards as a definite guide in our lives.

As long as any Latter-day Saint remembers his own ideals and standards and follows them religiously the question of loyalty to all to whom loyalty is due, including our Father in Heaven, to whom our first devotion should be given will never arise.

Loyalty is a glorious virtue. In all that it implies, it should be a guiding principle in the life of every Latter-day Saint.

It Happened In Mexico

By James P. Sharpe
FROM THE IMPROVEMENT ERA



Temple of Quetzacoatl in the Foreground; Temple of The Sun in Centre Distance; Temple of the Moon at The Left. San Juan Teotihuacan.

MEXICO, to readers of the Book of Mormon, should be a land of wonder and inspiration. A study of the legends, traditions, and ruins of that great country will offer much food for thought.

In the year 1888, there came to the town where the writer lived three preachers, called "Sheep Wagon Methodists" from the fact that they travelled in a sheep wagon. They obtained permission to speak in the chapel and the people turned out almost to the last person to hear what they had to say, for few strangers visited that part of the country to preach.

Two things those men could do. One was sing. The other —preach. After a few songs one of the men arose and preached a very good christian sermon. After another song the second preacher began to speak, by saying he should like to be a Mormon, and no doubt he would be if it were not for one thing, which was the Book of Mormon. That kept him from joining because of the crude way that Joseph Smith had written it and the many statements in that book that were not true, which statements he proposed to bring out, statements that could not be proved.

The first statement was where the "horse" was mentioned, which animal was unknown upon this continent until the advent of Cortez; another—roads and highways were mentioned. Where were those, or evidence that they had been made? He commented upon the fact that "cement" was mentioned and went on to explain that cement was like rock, and almost as lasting, for few of those present really knew much about cement; iron and steel were used to make machinery and weapons of war. Surely some of those machines or weapons were still to be found, if the Book of Mormon were to be accepted. Pearls, jewels, and many objects that were precious, those people were supposed to have. Just answer a few of these questions and he would be willing to accept the book.

The third man arose and said the previous speaker had proved, beyond doubt, that the Book of Mormon was not true,

and if it were not, then Joseph Smith was not a true prophet of God. Long and loud did he bemoan the fact that the Mormon people had been led blindly. He called upon those present to repent and join the church that he represented and thereby place themselves in a position to be saved.

They made no converts, but did instill into the mind of one of the listeners a desire to prove or disprove some of the statements made at that meeting.

There is no need to make much comment regarding the horse. Scientists now generally accept the fact that America is, and was, the home of that animal.

The writer has read of many roads, has seen but one—a cement road 132 feet wide and said to extend for a distance of seven miles. This road appears to have been made much as we make roads at this time.

I have visited an ancient city, in which the buildings, made of cement, cover an area of three by four miles. One house has partly been excavated. There were four rooms when last it was visited by the writer. The floor is about twelve feet below the present level of the land; the walls about eleven feet high, as an estimate. In one of those rooms was a well, said to be forty feet deep, which contained clear, cool water. Another room had a sort of built-in shower bath, or the guide said it was, for it was a niche in the wall that fitted in a way, the outlines of one's body. Above this was a hole in the wall through which water was supposed to have been forced. The floors had a slight slope, in each room, to a common point, then a hole in the wall through which the water ran. So far no one seems to know where this drain emptied. The walls were of cement of such fine texture that when the writer was blindfolded and his watch placed upon the wall, and his finger placed upon the crystal, or upon the cement, he could not detect one from the other.

Just what does the Book of Mormon say about this subject? Read Helaman 3-7:

"And there being but little timber upon the face of the land, nevertheless the people who went forth became exceeding expert in the working of cement; therefore they did build houses of cement in which they did dwell."

The writer studied the collection of jewels in the National Museum, at Mexico City, that came from Tomb No. 7 at Monte Alban, Oaxaca. He visited the tomb, over three hundred miles south-east from Mexico City, and then made a more detailed study of those jewels.

There were pearls in great number, some as large as pigeon eggs; gold bracelets, large and small; a gold belt buckle almost four inches square and two thick; a gold-headed ornament with an imitation feather of gold; necklaces in great number—one was made of gold, pearls, turquoise, and concho with thirty-four small gold bells; a vase of crystal that it was said we to-day with all of our modern methods and machinery could not duplicate. A gold mask about six by four inches, made in honour

Continued on page 95

THURSDAY, FEBRUARY 15th

EDITORIAL

I Know . . . I Know . . .

IT was a Sabbath morning last September. Every seat in the stately chapel of the South London Branch chapel was occupied. Between one hundred and fifteen, and one hundred and twenty missionaries, gathered from all parts of the land, were having their last Sunday service before leaving for home. It was a testimony meeting. A memorable meeting. The Youth of Zion clothed with the Divine Priesthood of God in humility and simplicity of language, one by one bore their testimonies.

"I stand before you to testify of the Divine mission of this Church. I rejoice in the knowledge that God has again spoken from the Heavens through the Prophet Joseph Smith. . . ."

"It is indeed a privilege to be a missionary, to serve my Lord and Master, to bear witness of the Restoration of the Priesthood and the Authority, I know. . . ."

"I know as sure as I stand before you that the Prophet Joseph Smith was indeed a true Prophet of God, I know that Jesus lives. I know. . . ."

"When I was being set apart for my mission I was told that I shall not fulfill it in this land. I have enjoyed my labours here. I have made some very fine friends. I wish I could stay and continue my labours. . . ."

"I am grateful to you, my fellow missionaries and to you, President Brown, for what you have been able to do for me. I have learned the beauty and the meaning of this precious Gospel. I testify to you all that this work we are engaged in is Divine. I know that the keys of Divine Authority and the Holy Priesthood of God have been committed to the Prophet Joseph Smith and his successors. . . ."

The sun poured in through the windows and filled the chapel with light.

Every countenance shone. Every heart was touched. Two or three missionaries would be on their feet to bear their testimonies. Hushed silence broken by most inspiring words of the men of the Priesthood was a real joy to the heart. The flowers

of September, the green trees and bushes in the forecourt and the garden surrounding the chapel seemed to beg admittance to-night with the spirit of those within. One could visualize our Heavenly Father smiling with paternal approbation upon these sons of His creation who in devotion and humility poured out their heart-felt testimonies.

" We will sing two verses of ' Come, Come, Ye Saints.' "

The organist of the Millennial Chorus touched the keys of the organ. Every one was, at a signal, on his feet. With uplifted heads and extended chests the Youth of Zion gave voice to this most beloved song of the Latter-day Saints. It was inspiring to the point of tears to listen and to sing this memorial song of the early pioneers, the song of benediction to those who gave their lives for the testimony of the Restored Gospel and whose bodies were laid by the wayside in that great latter-day exodus to the West in 1847.

On the street the passers-by turned their heads, others halted to listen to the strains of this song as it drifted on the air through the windows of the chapel.

" Come, Come, Ye Saints, No toil, nor labour fear,

But with joy wend your way. . . ."

A majestic song, inspired of God in the hour of anguish, sorrow and death, and committed to paper by one of the pioneers in the midst of great wilderness, has lifted many a faint heart and faltering soul placed it on the straight and narrow path again.

It was a feast of song. One hundred and twenty young men, inspired by the Spirit of God, with the Millennial Chorus in their midst, sang as they never sang it before. The harmony of it, the feeling with which it was sung, was awe inspiring. It was a taste of real Heavenly Joy.

" Why should we think to earn a great reward,

IF WE NOW SHUN THE FIGHT.

Gird up your loins, fresh courage take,

Our God will never us forsake. . . ."

Humbly and reverently every one felt the meaning of these words and the assurance it brings to those who are faithful and true.

In contrast to strife and commotion, the Sabbath morning of peace and joy continued, in the " Chapel of Sunlight."

I know that my Redeemer lives. . . . I humbly testify that " Jesus is the Christ. . . . I know that God lives and answers our prayers. . . ."

I know . . . I know . . . I know . . . Amen.

ANDRE K. ANASTASIOU.

The Protestors Of Christendom

By James L. Barker

CONDENSED FROM THE IMPROVEMENT ERA

XII. LUTHER'S CONTRIBUTION TO RELIGIOUS THOUGHT

Luther as a Monk.

IN 1526, a Hessian synod, convoked by the Landgrave Philip, adopted the draft of a constitution, which provided that those Christians who acknowledged the word of God should voluntarily enroll themselves as members of . . . "a congregation, who should elect in assembly their pastors and bishops, and, that the latter, together with other deputies, should constitute a general synod for the national church."

This action of the Hessian synod was in conformity with the view expressed above in the Address to the Christian Nobility. The Peasants' War and other events, however, made Luther very distrustful of the common man: "congregations of pure Christians, capable of self-government, could not be found in Germany at that time, and are impossible in state churches where churchmanship and citizenship coincide. Luther abandoned this democratic idea after the Peasants War."

In place of this democratic procedure, Luther urged the Elector to take in hand the regulation of the church, because he says: "Your highness is entreated and demanded to do so by us, and by the pressing need itself, and, therefore, assuredly by God." Luther declared further that "all towns and villages . . . should be compelled . . . to keep preachers. . . ."

The Elector responded to Luther's request; a conference was held at Wittenberg between Bruck (the Elector's chancellor), Luther, and others.

In Prussia, Luther did not hesitate to consecrate a bishop. In Naumberg, on the death of the bishop, a moderate Catholic was chosen in the usual manner as his successor. The majority of the people were in sympathy with the Lutheran movement, and the Elector set aside the election and appointed one of Luther's friends, Amsdorf, as bishop. Luther, assisted by three superintendents, consecrated the new bishop, in the presence of the Protestant clergy, about five thousand people, and the Elector.

The congregation were first informed that an honest, upright bishop had been nominated for them by their sovereign and his estates in concert with the clergy, and they were called upon to express their approval by an Amen which was thereupon given loudly in response. In this manner at least it was sought to comply with a rule especially enjoined by Cyprian, namely that a bishop should be elected in an assembly of neighouring bishops and with the consent of his own congregation.

Luther's theory of the Priesthood and church government proclaimed the sovereignty of the individual Christian and of the congregation; his practice tended to make himself a "bishop of bishops" and made the prince the supreme bishop in his territory, and deprived the congregations of the power of electing their own pastors.

According to Luther, man needs the New Testament only for his guidance and only a part of that, and is his own interpreter of its meaning. In theory, to the Roman exercise of authority without any provision for the liberty of the individual conscience, Luther opposes the unrestricted liberty of the individual without any provision for the exercise of authority.

In 1529, Luther wrote to a friend:

Although no one is compelled to believe, no one, on the other hand, is to be permitted to blaspheme the doctrine, but he must give his reasons and listen to argument. If his grounds stand the test, well and good. If not, he must keep his mouth shut and believe in private what he pleases. So it is done in Nuremberg and here in Wittenberg. For, when it is possible, opposing doctrines are not to be tolerated under one government, that trouble may be avoided.

"The union of church and state accounts for the persecution of papists, heretics, and Jews; and all the Reformers justified persecution to the extent of deposition and exile, some even to the extent of death, as in the case of Servetus."

The Roman church attempted to maintain unity by force. Luther's theory led to endless division. The French bishop Bossuet pointed this out in the half century following Luthers death. A recent writer says:

If you have no profession, who are you? What society do you form? Why do you exist? And if you promulgate a profession of faith, if you wish to impose it with authority on me and in spite of the resistance of my conscience, how are you still a Protestant? What do you do that is any different from that which Catholicism does, and against which you say Luther and Calvin did well to revolt?

The exercise of authority and the freedom of the individual were reconciled in the early Christian church. Phillip Schaff regards their reconciliation as the greatest problem of church government. After the early church they were not to be reconciled again until the restoration of the Gospel in the early nineteenth century.

Luther desired that the congregation should have a part in the services and should not be merely passive. Accordingly he wrote hymns and introduced congregational singing. Great as this contribution is, it is nevertheless in comparison with the participation of the congregation in the early Church and in the Church to-day, very slight.

The Roman church derived revenue from various sources. One source was tithing which had been made compulsory. Another efficient means employed by the Roman church to raise funds was the sale of indulgences to the living and the saying of masses for the repose of the souls of the dead. Such masses were very productive, since a rich man who could not take his wealth with him could still use it for himself by paying in advance for masses for the repose of his soul.

In opposing masses for the dead and indulgences, Luther deprived the Lutheran church of an important source of revenue, and it became necessary to find some other means of assuring church support. Luther thought it the duty of the state to support the church by taxation. In principle, in addition to subordinating the church to the state, this did not differ from a compulsory tithing and, though effective in raising funds, it did not further Christian growth of character, and was without spiritual value.

Luther believed in the " abiding presence of the Holy Spirit upon earth, to lead believers into all truth," (John 14: 17, 18) therefore logically there could be but one interpretation of the scriptures, but Luther, Calvin, Zwingli, and other reformers disagreed concerning the sacrament and other matters and in no church is there such a diversity of opinion as in the Lutheran church to-day.

The Roman church, with one man to speak authoritatively on matters pertaining to doctrine and with force to compel acceptance, could have assured unanimity. In the primitive Church, oneness was secured by the gift of the spirit promised " to all who obey." This better way of assuring unity was given again to the present-day Church.

What role did Luther ascribe to reason and to the Spirit in interpreting the scripture? " The Reformation . . . allows, therefore, a much wider scope for the exercise of reason in religion than the Roman church, which requires unconditional submission to her infallible authority." " It marks a real progress, but this progress is perfectly consistent with a belief in revelation on subjects which lie beyond the boundary of time and sense. What do we know of the creation and the world of the future, except what God has chosen to reveal to us?"

In his later years, he (Luther) became more and more a conservative churchman. He repudiated the mystic doctrine of the inner word and spirit, insisted on submission to the written letter of the scriptures, even when it flatly contradicted reason. He traced the errors of the Zwickau prophets, the rebellious peasants, the Anabaptists, and the radical views of Carlstadt and Zwingli, without proper discrimination, to presumptuous inroads of the human reason into the domain of faith, and feared from them the overthrow of religion. . . . Much as he valued reason as a precious gift of God in matters of this world, he abused it with unreasonable violence, when it dared to sit in judgment over matters of faith.

Luther stood for the responsibility of the individual and the rights of the individual conscience, and this he did at the imminent risk of his life. Out of the Protestant movement were to come liberty of conscience and political freedom. In 1583, he died, one of the great benefactors of mankind.

A Thought For To-day

By J. M. Sjodahl

SIR RICHARD GREGORY, who is said to be one of the great world-leaders of science, is reported to have proposed a "new liaison" between science and religion. The time has come, he said, when "exalted spiritual ideals" must be combined with the results of scientific research. The two meet on common ground in the pursuit of truth and its influence upon human life and conduct.

A good thought for the New Year! The world to-day needs the co-operation of religion—or, to be exact, of theology—and the sciences for the establishment of truth.

A few years ago a publication appeared, in which it was maintained that the existence of the universe was an accident; that it was governed by chance, and that the belief in immortality was a sure sign of ignorance. This falsely so-called philosophy, according to the claim made for it, was supported by scientific research. Fortunately, several noted scientists were quoted in reply to this extravagant assertion.

One of these was Professor R. G. Aitken. He said, as quoted: "It is my belief, that there is a plan and more than a human plan in the universe; a plan that is an expression for an immanent infinite spirit."

Another authority argued, as quoted, that "we see law, order and precision everywhere. But these pre-suppose an intelligence as their author. Law is almighty and omnipresent. The intelligence, its author, must also be almighty, omnipresent and omniscient."

Professor Eve, Montreal, as reported, pointed to the mechanism of the human body, which, he said, must be in the hands of a higher intelligence than our own. "If," he argued, "our bodies should need our own conscious and intelligent 'I' in order to function, we would not live long. We have not enough intelligence to run a fraction of our bodily machinery for a single second. Which of us would live to assume the responsibility for exchanging at proper times the old blood corpuscles for new ones, or for keeping the always necessary repairs in a living eye?"

Such personal opinions of scientists ought to be food for thought for a year or more.

Let us ask, how and where can theology and the sciences meet as antagonists? Theology is concerned about the nature and attributes of God and His relation to the world, as far as revealed: it explains the plan of salvation and the work of the Redeemer; it has something to say about the Millennium, judgment, heaven and hell, and it teaches us the organisation and mission of the Church, including the authority of the holy Priesthood. The sciences can, of course, have nothing to offer concerning any of these departments of human knowledge. Anthropology is about the only field on which scientists can take exception to the attitude of theology.

Theology accepts the inspired accounts in Genesis and other scriptures concerning the origin of man, his divine relationship, and the fall, and its effects on the human race. Some scientists prefer the evolutionary theory of the origin of man from a primordial living cell, which began climbing upwards millions of years ago, and finally became a man. This is a difference of opinion, not between theology and the results of scientific research, but between the inspired records as generally accepted, on one side, and probably too hasty conclusions from a few scientifically established facts on the other side. All that needs to be said as to that is, to that human logic is not always reliable. Divine revelation is infallible.

In this connection I may be permitted to refer to the strange theory of racial superiority, which has cost many lives, and which threatens to stem the onward flow of civilisation. That is a question on which scientists are competent to speak, and on which they are entitled to be heard.

Dr. John R. Swanton, an anthropologist of the Smithsonian Institution has just spoken on that topic. He has asserted that the inter-breeding of the races has been more beneficial to mankind than the product of so-called pure strain. He has told us that some recent racial doctrines are without historical or biological justification.

The Scriptures are on the side of Dr. Swanton on the race question. In Gen. 10 we read that "the nations were divided in the earth after the flood."

Moses says concerning this: "When the Most High divided to the nations their inheritance. . . . He set the bounds of the people according to the number of the Children of Israel." That is to say, as to reserve the inheritance to them for ever.

St. Paul says God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17: 26).

The Apostle John, in his visions, saw the redeemed multitude "out of every kindred, and tongue and people, and nation" (Rev. 5;9). Then he heard "every creature" reciting in a universal chorus: "Blessing and honour, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (vv. 12, 13; comp. Rev. 14; 6).

★

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

February 4th 1832.—Birth in London of Charles W. Penrose, former counsellor to President Heber J. Grant and one of the foremost missionaries and writers in Great Britain.

February 4th 1846.—"The Brooklyn," with two hundred and thirty-eight Saints left on a voyage which lasted five months, twenty-seven days, landing where San Francisco is now located, and establishing the first newspaper in that city.

IT HAPPENED IN MEXICO.

Continued from page 87

of the ruler of the night, was a work of art. We wished to know how much these Mexican officials really knew about this group of jewels and precious things, so we asked:

"How old are these jewels, taken from Tomb No. 7?"

"Four hundred years."

"Do you mean to say those jewels were placed in that tomb after Cortez came?"

"No. Many, many years before."

"Perhaps one thousand years?"

"Possibly."

"For all you know they might have been there two thousand years, or even longer?"

"Yes. No one seems to know nor care. You are the first man that ever doubted the statement I made. Why do you ask?"

That question will not be answered here. However, a study of the Book of Mormon might make the story of these things read like an open book.

★

News of the Church in the World

SISTER Elizabeth T. Cain Crimson, who was once an active member of the Relief Society General Board, from May 25th, 1911, to April 2nd, 1921, passed away. She was an outstanding business woman, and assisted many less fortunate in a way characteristic of a true Relief Society woman.

A VALUABLE collection of furniture and other relics from the Mansion House, Nauvoo home of the Prophet Joseph Smith, has been presented to the Church by Herbert S. Auberbach, Salt Lake business man who has spent some 35 years in gathering the historic items and in establishing their authenticity. Several pieces were found to be made by Brigham Young as cabinet-maker. The collection is being housed temporarily in the Bureau of Information museum on Temple Square.

ONE OF the most important projects of Zanuck, the Managing Director for 20th Century-Fox films, draws its inspiration from the life of a great man. "Brigham Young," to be made in Technicolor, tells the absorbing and spectacular story of the founding of the Mormon sect, Louis Bromfield has written the screen play.

AT THE 110th semi-annual General Conference at the Tabernacle, stress was made on the necessity for the members of the Church to study the Gospel, by the Church Leaders. It was pointed out that it would help to alleviate the strife of the present day.

OFFICIAL thanks for their support of the Church Welfare Programme has been sent to Salt Lake business men and civic leaders by Pres. Heber J. Grant on behalf of the First Presidency and the Presiding Bishopric. Attending at a dinner that was held at the recently completed Central Bishop's Warehouse were merchants, construction heads and others who had contributed material and labour for the programme, or made possible reduced prices.

Appointment Of The New British Mission Primary Supervisor

THE "Star" is pleased to announce that on January 28th, Sister Isabelle H. Maynard was set apart by President Andre K. Anastasiou as the new British Mission Primary Supervisor.

We wish to give Sister Maynard every encouragement and support, and are asking every PRIMARY WORKER, present or past, to send her a letter or even a card and tell her of your problems.

The ambition of Sister Maynard is to have a Primary Department in every branch of the Church in Great Britain.—ANDRE K. ANASTASIOU.

★

From the Mission Field

DOINGS IN THE DISTRICTS

London

Bro. Reginald Brown, assisted by Elder Melvin Dunn, gave a lantern lecture before a group of A.R.P. workers in London on Saturday, January 27th. The subject of the lecture was "Down Pioneer Trails." It was received favourably and several encouraging comments were made with regard to the Church. Approximately twenty-five men were present.

★

Birmingham

The following changes in the auxiliaries have taken place in the Handsworth Branch:—

Y.M.M.I.A. releases. — Brothers Victor Rhodes (president), Alvin Thomas (1st counsellor), Melvin Dunn (2nd counsellor).

Y.W.M.I.A. releases.—Sisters Winifred Stokes (president), Violet Thomas (1st counsellor), Maisie Smith (2nd counsellor).

Sunday School releases.—Brothers Alvin Thomas (1st counsellor), Frank Bailey (2nd counsellor), and Sister Margaret Dunn (secretary).

The following are the newly appointed officers:—

Y.M.M.I.A.—Alvin Thomas (president), Bernard V. Green (1st counsellor), Arthur Caine (2nd counsellor).

Y.W.M.I.A.—Sisters Violet Thomas (president), Jessie Goode (1st counsellor), Mary Joseph (2nd counsellor).

Sunday School.—Sisters Dora Green (1st counsellor), Jessie Goode (2nd counsellor), and Brother Basil Dunn (secretary).

★

DEATH

DIMLER — Brother Frederick August Dimler, aged 72 years, died at his home in Belmont Gardens, Dublin, on January 11th. The funeral service was conducted by Branch President A. Frederick Horlacher. An address was given by Brother Horlacher in the cemetery chapel. The grave was dedicated by Elder Harold P. Mogerley.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
‡L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Purwell Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall.
8. Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House.
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B. Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
16, Austin Road.

Great Yarmouth:
Johnson's Rooms,
Northgate Street.

Grimsby:
Boardman Hall,
East Marsh Street,

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
Reynolds Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5. King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall.
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81. Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44. Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Tipton, Wolverhampton
L. D. S. Hall,
Washington Building,
Berry Street.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

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*L and Y Station

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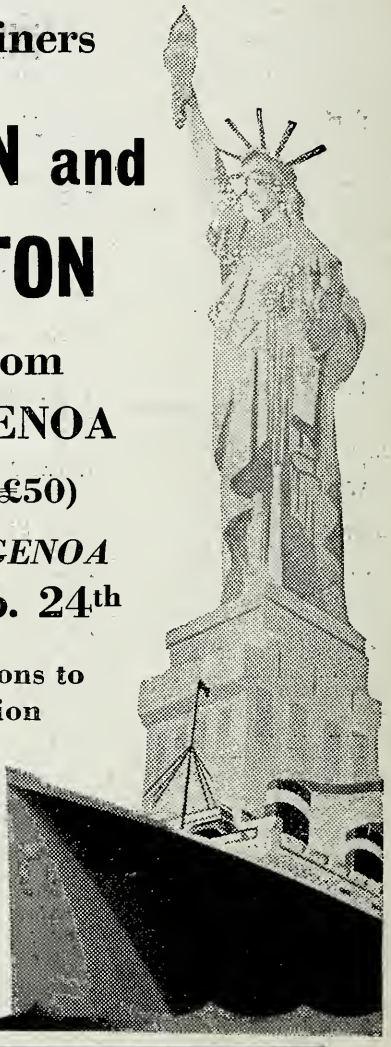

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